/345 cont./

241 The Chiriguano are proud of the extent of their fields.
115 "Captain" Karnapadyú made me walk over all of his, emphasizing its size and the abundance of its produce. Another Chiriguano, after taking me along across all of his plantations, without sparing me one plot of ground, told me as he was bringing me back, with an air at the same time proud and questioning: "Guapo yo" /I am enterprising/. I answered that he was indeed very "guapo." He seemed flattered and happy.

243 The father clears his daughter's field, which represents for
593 her a kind of dowry. The son-in-law must then take care of
583 it, do the sowing and reap the harvest (1). My guide Cipriano
606
[585]

1. Corrado (p. 155) states that young married couples live at the expense of their parents and that they do not cultivate any chacras nor build a house before having a child.

complained bitterly about his son-in-law, whose laziness had obliged him to harvest his daughter's corn himself.

Chapter III

Cooking and Food

Food Resources

433
224 I have eaten meat only very rarely in Chiriguano vil-
178 lages, and I have never had a chance to taste a piece of game. It is not that this latter has disappeared from the region, exterminated by man, but the Chiriguano do not take the trouble to pursue it. In former days they were enthusiastic hunters, like nearly all the Indians of tropical America. When they were expecting guests for a drinking feast, the men went out into the bush and during 15 to 20 days got a good supply of the flesh of the peccary, deer, nandu, pigeon, armadillo,
[251] chuña /a wading bird/, and even parrot. To preserve it they dried it in the sun without salt (Nino, pp. 249-258).

/207 cont./

591
583 otherwise they will not give up their daughters. The measure is a very good one; this often keeps a man from abusing his authority because of his respect for the old ones and for fear of being thrown out.

000

Life and Tasks during Marriage

The life of man is a continuous struggle, said St. Job, Militia est vita hominis super terram, but life in marriage is a double struggle; one who passes from the estate of bachelorhood into that of marriage sees it as soon as the honeymoon is over. The missionary dedicated to the conversion of infidels, like the parish priest in the administration of a parish, can readily testify as to whether the suffering of his married parishioners is or is not greater than that of his unmarried parishioners.

585 A new life then begins for the Chiriguano newlyweds. As soon as the intimate meal in the husband's house is over, they go out in public freely, go out into the countryside, get supplies of maize, firewood, and water, make the drink ferment, and, when this is ready, invite their relatives and friends and enjoy themselves for a day, without becoming disorderly. Even the neophytes do this on the day of marriage, because they have seen that that is what the white Christians do (2).

● [606]

2. This party is held in the house of the parents-in-law, for which reason both of the old people help efficiently, the one in bringing in firewood and the other, the mother, helping her young daughter in everything, including serving the drinkers.

/221 cont./

Private Life

593 888 The father and mother take great pains for the material or corporal well-being of their children, both male and female, and they in turn have affection for their parents. Nevertheless there is no lack of creatures with very bad inclinations, who forget their parents' goodness, forget the labors undertaken by the latter in caring for them in their tender years, and abandon them in their old age in the midst of their suffering and privations.

593 861 867 273 The father and mother almost never address harsh words to their children; much less do they correct them with corporal punishment. The children attend the public drinking sessions in the company of their parents, and how strange it can seem to see father and son sometimes drunk together in the streets or in the plaza of the town! They see their fathers in other people's fields, taking advantage of the first fruits, and then the son does what he has seen. He hears his mother telling stories not at all clean, he sees acts not at all moral, he witnesses altercations in the house, hears his mother's jealousy, sees his father's bad deeds, and he thus will naturally follow the same path when he arrives at an age of competence and even before.

855 603 [581] If the woman is very young when she is married, as often happens, it is the grandparents who take care of the grandchildren so that the young daughter may have more time to enjoy herself, since in the beginning /222/ marriage is nothing but fun for the young people (1).

855 593 ● 606 1. Young girls help their mothers in the care of their own children and in the preparation of chicha, knowing that the drunken husband will first hit her, or even his parents-in-law if they try to protect her.